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the Alliance Witness

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(FORMERLY THE ALLIANCE WEEKLY)

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FEBRUARY 24, 1960



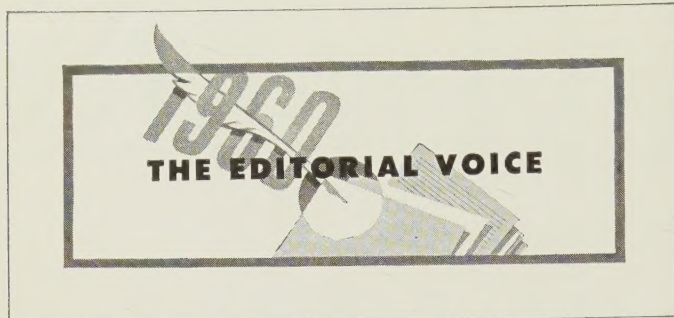
AT PHOTO

BANGKOK, WITH THE TEMPLE OF THE EMERALD BUDDHA IN FOREGROUND

FEB 25 1960

In this issue

THE GLORY PATH By Rev. Harold M. Frelich
THE GOSPEL OUTFRONS THE MISSIONARY . . . By Rev. Louis L. King



THE RESPONSIBILITY OF LEADERSHIP

The history of Israel and Judah points up a truth taught clearly enough by *all* history, viz., that the masses are or soon will be what their leaders are. The kings set the moral pace for the people.

The public is never capable of acting en masse. Without a leader it is headless and a headless body is powerless. Always someone must lead. Even the mob engaged in pillage and murder is not the disorganized thing it appears to be. Somewhere behind the violence is a leader whose ideas it is simply putting into effect.

Israel sometimes rebelled against her leaders, it is true, but the rebellions were not spontaneous. The people merely switched to a new leader and followed him. The point is, they always had to have a leader.

Whatever sort of man the king turned out to be the people were soon following his leadership. They followed David in the worship of Jehovah, Solomon in the building of the Temple, Jeroboam in the making of a calf and Hezekiah in the restoration of the temple worship.

It is not complimentary to the masses that they are so easily led, but we are not interested in praising or blaming; we are concerned for truth, and the truth is that for better or for worse religious people follow leaders. A good man may change the moral complexion of a whole nation; or a corrupt and worldly clergy may lead a nation into bondage. The transposed proverb "Like priest, like people" sums up in four words a truth taught plainly in the Scriptures and demonstrated again and again in religious history.

Today Christianity in the Western world is what its leaders have been in the recent past and is becoming what its present leaders are. The local church soon becomes like its pastor, and this is true even of those groups who do not believe in pastors. The true pastor of such a group is not hard to identify; he is usually the one who can present the strongest argument against any church's having a pastor. The strong-minded leader of the local group who succeeds in influencing the flock through Bible teaching or frequent impromptu talks in the public gatherings is the pastor, no matter how earnestly he may deny it.

The poor condition of the churches today may be traced straight to their leaders. When, as sometimes happens, the members of a local church rise up and turn their pastor out for preaching the truth, they are

still following a leader. Behind their act is sure to be found a carnal (and usually well-to-do) deacon or elder who usurps the right to determine who the pastor shall be and what he shall say twice each Sunday. In such cases the pastor is unable to lead the flock. He merely *works* for the leader; a pitiful situation indeed.

A number of factors contribute to bad spiritual leadership. Here are a few:

1. *Fear.* The wish to be liked and admired is strong even among the clergy, so rather than risk public disapproval the pastor is tempted simply to sit on his hands and smile ingratiatingly at the people. "The fear of man bringeth a snare," says the Holy Spirit, and nowhere more than in the ministry.

2. *The economic squeeze.* The Protestant ministry is notoriously underpaid and the pastor's family is often large. Put these two facts together and you have a situation ready-made to bring trouble and temptation to the man of God. The ability of the congregation to turn off the flow of money to the church when the man in the pulpit gets on their toes is well known. The average pastor lives from year to year barely making ends meet. To give vigorous moral leadership to the church is often to invite economic strangulation, so such leadership is withheld. But the evil thing is that *leadership withheld is in fact a kind of inverted leadership.* The man who will not lead his flock up the mountain-side leads it down without knowing it.

3. *Ambition.* When Christ is not all in all to the minister he is tempted to seek place for himself, and pleasing the crowds is a time-proved way to get on in church circles; so instead of leading his people where they ought to go he skillfully leads them where he knows they *want* to go. In this way he gives the appearance of being a bold leader of men, but avoids offending anyone and thus assures ecclesiastical preferment when the big church or the high office is open.

4. *Intellectual pride.* Unfortunately there is in religious circles a cult of the intelligentsia which, in my opinion, is merely beatnikism turned wrong side out. As the beatnik, in spite of his loud protestations of individualism, is in reality one of the most slavish of conformists, so the young intellectual in the pulpit shakes in his carefully polished Oxfords lest he be guilty of saying something trite or common. The people look to him to lead them into green pastures but instead he leads them in circles over a sandy desert.

5. *Absence of true spiritual experience.* No one can lead another farther than he himself has gone. For many ministers this explains their failure to lead. They simply do not know where to go.

6. *Inadequate preparation.* The churches are cluttered with religious amateurs culturally unfit to minister at the altar, and the people suffer as a consequence. They are led astray and are not aware of it.

The rewards of godly leadership are so great and the responsibilities of the leader so heavy that no one can afford to take the matter lightly.

Negligence in the hidden duties of our family life

may cut us off from beholding God's glory

The Glory Path . . .

By REV. HAROLD M. FRELIGH

BY beholding with an unveiled face the glory of God we are being transformed into His image. But many people do not know where and how this glory path starts.

The basis for Paul's statement in Second Corinthians 3:18 goes back to Moses. After forty days in the mountain with God he came down with such a glow on his face that the Israelites could not stand the light. Consequently Moses had to wear a veil on his face in order that the people might approach him. Paul regards this veil as representing the spiritual blindness of his race (2 Cor. 3:14). He contrasts this with our present privilege of beholding "the glory of the Lord" without a veil between.

This happy experience of seeing and reflecting God's glory was not always Moses' condition. At an inn, on the way back to Egypt to deliver God's children, and ultimately to see God's glory, a strange thing happened (Ex. 4:24-26). The Lord sought to take Moses' life, and evidently would have done so had not Zipporah, his wife, seized a sharp stone and cut off the foreskin of their son. It was not without making a protest, however, that she did it. Throwing the bit of flesh at Moses' feet, she dubbed him "a bloody husband." The atmosphere was tense, but Jehovah was satisfied whether Zipporah was or not. And God's chosen leader was released from death to go on his way to deliver Israel. How shall we explain this story?

The rite of circumcision had been

"And Moses hid his face; for he was afraid to look upon God" (Ex. 3:6).

"And he said, I beseech thee, shew me thy glory" (Ex. 33:18).

"But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit" (2 Cor. 3:18 ASV).

given to Abraham and was practiced by his posterity for many generations. It was the sign that set Israel apart from other peoples. It was a mark of separation from the world and unto God. It was an act of obedience toward Him who had said, "This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised" (Gen. 17:10). It branded this particular race and was a symbol of circumcision of the heart, which sets apart every consecrated Christian today. To violate this rite was to disregard God's command and to have no distinguishing mark.

God's people must be different if they are to influence the world. Superfluous things must be cut away. The cross must sever from the heart all extraneous encumbrances. "Circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. 2:29). An uncircumcised heart causes the ears to be dull and leads a person to resisting the Holy Ghost. That is why Stephen cried out in his great apology, "Ye stiff-necked and uncircumcised in heart

and ears, ye do always resist the Holy Ghost" (Acts 7:51). But a circumcised heart makes the whole being alert.

In Moses' case something had taken place in his home. It was a good enough home. His father-in-law was priest in Midian, the land to which Moses had fled. The refugee had been taken in by the family and Jethro gave Moses one of his seven daughters for his wife. How much instruction Jethro had in the things of Jehovah it is hard to say. Here was an opportunity for Moses to instruct these people more fully in God's revelation of Himself to men. Although he had been the foster son of the Egyptian princess he undoubtedly had been tutored by his own mother before being advanced to a position of royal prominence.

It was no doubt this early training in the knowledge of Jehovah that caused him to make his profound decision when he came of age. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:24, 25).

But Moses had to learn the difference between self-appointment and God's appointment.

His sojourn in Midian after fleeing from Egypt was part of the divine process in preparing him for the call that inducted him into his life's work. He became a pilgrim in a strange land.

When his first son was born Moses named him Gershom, meaning "stranger," in remembrance of his own sojourning in a foreign country. But the rite of circumcision was not performed on his babe, and the weeks went by. Evidently Zipporah did not think it important and Moses was negligent. It was easier that way, for to go against Zipporah might only cause a scene. Thus the months passed, and Gershom was like any of the other children in Midian. As for Moses, he missed an opportunity and avoided a duty. He was busy with his sheep—too busy to tend his own little lamb. His work was no excuse, though, nor did he try to make it such. It was simply the convenient way out, but it led to a family crisis.

Before that crisis, however, had come a day when Moses was confronted with a spectacular manifestation of God. He saw a desert bush burning. This was probably not an unusual sight and in itself did

Body of Pilot A. J. Lewis Found

Since April 28, 1955, when Missionary Pilot Albert J. Lewis gave his life for the Lord while flying into the Baliem Valley, New Guinea, attempts have been made to reach the mountain peak where the Sealand plane crashed. The accident occurred on a mountainside in an unsurveyed section of New Guinea at a point 10,400 feet in elevation, approximately a thousand feet above the extremely narrow pass through which the planes enter the Baliem Valley. It was a month after the crash before the wreckage was sighted from the air. One party attempting to reach the plane by land was turned back by hostile natives. A second party was unable to reach the site because of impassable terrain.

Last December a party which included Rev. Harold Catto, representative of the Board of Managers in the New Guinea Mission, and the Dutch Government district official set out overland from the government post in the center of the Baliem Valley, nearest to the pass to the mountains. From the top of the mountain, where the native trails stop, the party blazed their own path to the wrecked plane.

All evidence indicates that Mr. Lewis was killed instantly. His body was found in the cockpit with his chest crushed. His head was unmarred.

Mr. Lewis had last radioed his position "on course" over the Edenburg River. The Baliem Valley had been reported clear when Mr. Lewis left Sen-

(Continued on page 12)



not capture his attention. The bush was not consumed—that is what attracted him. When he drew near he heard God speak from the flame. So this was the Almighty he had encountered! He had turned aside to see but now he feared to behold. He "hid his face; for he was afraid to look upon God."

This revelation of God's glory from the midst of a lowly desert shrub was enough to require him, like the Israelites later, to bring a covering between himself and the brightness of God. But, though he did not look, he listened. Finally he submitted to the call of Jehovah. What else could he do? For every one of his objections had been answered.

The parting with his father-in-law was peaceful. He left with the old man's blessing. All seemed well until the little family reached the inn en

route to Egypt. Then came a strange and unexpected attack. The fact that Moses was the object indicates that he was the one whom God held responsible. He was head of his house and should have taken his place of responsibility.

Moses and Zipporah had evidently disagreed over this matter of circumcising their son, and Moses had given in rather than cause trouble. But he did not avoid trouble. The day came when his very life was in danger, and then Zipporah had to capitulate, though reluctantly. But there could be no further progress until this matter was settled.

Though he had been commissioned of God Moses had to set things straight at home first. Before him lay the destiny of his nation. If he failed what would they do? His ability to release these slaves depended upon rectitude in his own house. Having settled this neglected matter he was now ready to become God's deliverer for the Chosen People.

The Red Sea triumph, the God-guided trek into the wilderness and the great manifestation of the Almighty at Sinai all came in due course. Then one day in the mount Moses made a request that appeared contradictory to his former attitude. Hear this mediator as he stands in that awesome Presence and boldly prays, "I beseech thee, shew me thy glory."

It is true that he had learned much since that day he hid his face from God's glory at the burning bush. He had seen the demonstration of divine power in the outpouring of the plagues. He had experienced the great protection under the blood of the Passover lamb. He had marched victoriously through the Red Sea on dry land. He had spent forty days in the holy mount. And yet he asks for more—to see God's glory, the thing he was once afraid to see. What is the explanation?

Might it not be that things were made right at home? There now was nothing that needed to be rectified. Everything was clear behind him as well as before him. All he desired was to look into the unveiled glory of El Shaddai.

God granted his request to the extent of Moses' ability to bear it.

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Supreme love to God and equal love to neighbor is still
the law of true happiness and progress

The Sure Way to Misery

By REV. R. A. KERBY

THE capital mistake of our day lies in men assuming that modern means and modes have within them the power to meet their deepest needs. This is of course a denial of the spiritual order. This perversion declares that man can live by bread alone and any addition thereto but utter and jelly is most unwelcome. This age is soon to learn by severe suffering that facility apart from felicity can bring only futility.

In the meantime people generally persist in believing that facility will invariably insure felicity. Because our day is marked by instrumentalities of unprecedented power and scope, they are bemused into the notion that an era of great well-being lies just ahead. Sad indeed will be the awakening when the real truth of the situation thunders down upon us. The world has yet to learn that unless means are directed to the glory of God, the ends secured can bring only misery.

Man has virtually conquered the mineral kingdom by bringing into being the atomic bomb. His dominion over the vegetable kingdom is increasing by leaps and bounds. America today is having to tear down her barns and build greater ones to hold the surplus. This agricultural revolution is destined to spread to every land which will avail itself of the new farming methods. Man's dominion over the animal kingdom is likewise on the increase. Here again research and new methods are paying rich dividends.

At first glance all appears to be well; but when the time comes to distribute the fruits of modern science, the real trouble begins. Here the greed and selfishness of the

human heart dominates the situation; here our present plight finds its fountainhead.

The old lesson, the true lesson, the neglected lesson is that only what is done to the glory of God will bring felicity. Supreme love to God and equal love to neighbor is still the law of true happiness and progress. Only the blindness and folly of materialism awaits those who refuse to learn this lesson. Inasmuch as those who make up the vast majority of our race are in a state best described by a word Paul used in Romans seven, "wretched," it is small wonder that collectively they are producing a "wretched" world. Because present affairs have lost the "relish of salvation" out of them, the majority of earth's troubled millions are fast becoming futilitarians. This awesome word sets forth a truly awesome condition. When "vanity and vexation of spirit" become the temper of mind among the majority, anything can and probably will happen.

The question arises as to what should be done to restore blessedness to the human family. Should we attempt to retreat to some former generation or century which knew nothing of our modern facilities? Such a solution is utterly negative and unrealistic. Those groups which



The author of this article is pastor of a Free Methodist Church in Greeley, Colo. He is known and appreciated by ALLIANCE WITNESS readers for his freshness of style and strength of conviction. He here gives due credit to the impressive conquests of applied science but warns against trusting in material progress and forgetting that God alone can satisfy our hearts.

have tried this method have but crystallized their customs around some fixed point in the past without achieving any significant degree of inward holiness. Inasmuch as the great spiritual leaders of other days used every instrumentality available in their times, we have no reason to believe but that they would seize upon every modern means of our age were they living and preaching now. The apostle Paul who was "made all things to all men, that (he) might by all means save some" would surely do no less.

At this juncture, however, we are brought face to face with a very solemn fact. The instrumentalities of our age are so appealing, so bewitchingly attractive, that unless we are careful our attention will be detained by them and they will become an end in themselves. We must go down before God in prevailing prayer until He comes in revival power as in other days or we will be snared in the works of our own hands. Multitudes who believe that facility will insure felicity utterly forget God, and "because they regard not the works of the Lord, nor the operation of *his* hands, he shall destroy them, and not build them up."

There is a path through this modern maze. It is the highway of holiness unto the Lord. As we tread this highway we will neither despise nor worship our modern facilities but will rather subordinate them and use them to God's glory. Thus our facilities will be filled with His felicity and our blessedness will be assured. It is thus, and thus alone, that the world can be delivered from its present plight.





Mijaakome, a Dani Christian, is baptized at Etomka by Rev. Gordon F. Larson

The Gospel Outruns the Missionary

In the highlands of New Guinea a spiritual flame is spreading rapidly through the ministry of converted tribesmen. Missionaries are multiplying their labors by a training program that puts the students to work while they learn. They are avoiding the snare of letting the new converts depend on help from abroad rather than on God. Ilaga Christians spontaneously spread the gospel.

By REV. LOUIS L. KING

MIDWAY between New Guinea's north and south coasts in the lofty Carstensz Range lies the Ilaga Valley, a region far beyond the limits of government control. The fierce inhabitants are naked, fuzzy-haired Uhunduni and Dani tribespeople who consider immorality a virtue, lying a trait of character not to be condemned, the eating of human brains and flesh desirable, unmentionable crimes laudable, and sorcery the great controller of all human events. The waging of war with little intermission is their main occupation.

In the summer of 1954 two Alliance missionary pioneers attempting to enter the valley were brutally attacked by fifty armed warriors. They escaped alive, but in the frightening encounter they lost most of their equipment and provisions. However, counting their lives not dear unto themselves, in late 1956 they started a second time to live among these people and give them the message of salvation. To reach them they spent nearly a month on the trail.

Beginning at Enarotali at 5,000 feet altitude, they slogged along in foul-smelling swamps, forged through water-sogged forests, scaled mountain peaks and walked in the rushing torrents of rivers which had to be crossed and recrossed unnumbered times. For five days they hiked across a 12,000-foot plateau, plagued all the way by an icy wind and sleet.

Life in the valley was harsh. Stark loneliness, unrelieved drudgery, undiagnosed illnesses and sheer terror they knew by daily experience. They witnessed a number of pitched battles and saw many warriors killed. It was necessary to build simple dwellings and an airstrip so that their families could join them. All the while they were wrestling with two

new languages and making phenomenally rapid progress.

These men held that old but daring concept that it is not civilization but the saving gospel of Christ that such people need. In their during-the-meal and on-the-trail discussions they determined that when a church was raised up it should be allowed to develop spiritually as the Body of Christ and should not be atrophied by dependence upon the missionaries. They proceeded to minister the Word in as direct and personal a way as possible in the power of the Holy Spirit. They offered no material inducements. They purposed to live and work among the people, rather than follow the too common practice of making occasional sallies from the splendid isolation of a "little America" mission house.

They applied these principles for almost a year. Then began the first movement of a large segment of the Uhundunis toward God. Some twelve hundred people in groups of



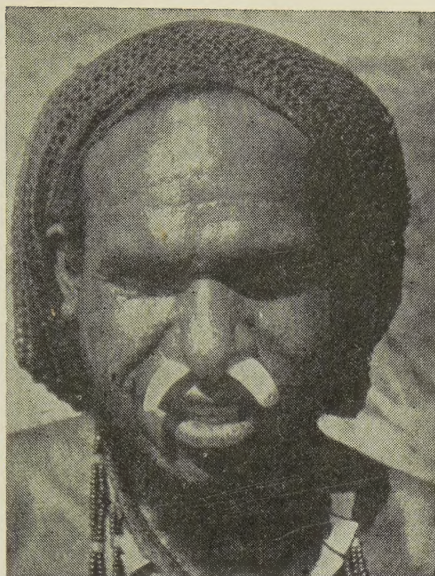
This article is appearing simultaneously in THE ALLIANCE WITNESS and "Action" Magazine (March issue). . . . In our next issue we will report the first reaction in the Baliem Valley.

two or three hundred at a time
burned their heathenish charms.*
Since then the gospel with over-
powering effect has captured the
hearts and brought under control
the lives of more than seven thou-
sand inhabitants of the valley—Danis
as well as Uhundunis. It has literally
turned their manner of living upside
down. Their commitment to Christ
has resulted in an almost unbeliev-
able deliverance from sin and an im-
mediate and insatiable desire to
know God's Word and to obey it.

The feared devil charms are gone.
Murder has been brought to an end
—and witchcraft, too. In an im-
pressive ceremony converts publicly
broke and burned their implements
of war even though they are sur-
rounded by enemy tribes still en-
grossed in the evils of murder, war
and revenge. Their inexpressibly
idle courtship songs are now taboo.
The stealing and raiding for which
they were noted far and wide are
abolished. The smoking of tobacco,
which had a strong hold on the peo-
ple, has ceased. Today if one smokes
he is looked upon as a stranger and
an outsider. Trial marriage and forni-
cation are being overcome by the
law of the gospel. There is a genuine
fear of not doing right and thus los-
ing the presence and favor of God.

The new converts have a com-
mendable zeal for God's Word, an
avidity to memorize, retell, teach and
apply God's Word. On their own
they have developed a "talking-the-

*This story was told in THE ALLIANCE
WITNESS in our issues of March 11 and 25,
1959.



J. D. ELLENBERGER

*One of the men chosen by the community
to attend the witness school, Ilaga Valley*

gospel" evening which follows the
local pattern of an evening "sing"
around the fire of the men's house.
This has become the popular and
expected thing in every village of
believers. They repeat all the Scrip-
ture verses and tell as many of the
gospel stories as they know, review
the catechism, and teach anyone who
doesn't know any item in the pro-
gram. Sometimes these sessions do
not break up until dawn. Theirs is
a healthy desire to know the gospel,
and the method they have chosen to
fulfill it is in keeping with their
culture.

Their zeal for righteousness and
God's Word is coupled with fervency
in witnessing. They are vibrant and
enthusiastic, literally bursting with

missionary zeal that would put to
shame an average American church.
As a result, the gospel is accurately
known in the farthest villages. A
recent letter from New Guinea tells
of two Ilaga Christians who traveled
eighty difficult miles to the Baliem
Valley where there are as yet no
baptized believers. For three days
they spoke with amazing clarity and
power. They caused so great a sensa-
tion that in their smallest audiences
there were no less than eight hun-
dred people.* It is freely admitted by
missionary personnel that a believer
visiting relatives or traveling on busi-
ness is often more effective in trans-
mitting the gospel and expanding the
church than a missionary on a
preaching tour. There are Christian
believers living in areas where the
missionary has never been.

It was not until June 27, 1959, that
the first baptismal service among the
Ilaga Danis was held. Twenty-seven
converts were baptized. This was a
glorious answer to weeks of con-
centrated public prayer. The Uhun-
duni believers had been faithfully
interceding for their Dani neighbors
who until then had been withstand-
ing the gospel. Their reward has
been in seeing a total of 502 Danis
baptized in five months.

In the three and a half years of
the work a consistent procedure has
been followed. First there was the
continual and direct witness to the
people. In the areas of response
and where the charms were burnt
classes for intensive instruction in

*To be reported in our next issue.

unu-mede-kom, a Dani chieftain who traveled to the North Baliem . . . and Den, an important Uhunduni chief who is a believer

S. F. LARSON



MRS. D. C. GIRONES





J. D. ELLENBERGER

Thatching the church roof was a community project among the Uhundunis. The women prepared a feast while the men worked.

God's truth were carried on. The number instructed daily or weekly varied from two to three hundred in a class. As the teaching of the Word continued, the converts became increasingly serious about following the Lord and desiring to do His will. They showed evidence of a single-mindedness for the Lord and a desire to be baptized as a sign of death to the old life.

The baptizing of the converts has been conditioned not upon a waiting period but upon their being prepared. Preparation consists in the candidate's understanding of and assurance that Christ through His blood has delivered him from sin and from fear of the spirits. The village elders then are asked to attest to the candidate's freedom from spirit worship, stealing, adultery, smoking and to his Christian character. Finally the applicant must pass a test on his knowledge of the life of Christ, the meaning of salvation and the practical effects of the gospel in the believer's life.

In the space of two years 1,012 Uhunduni and Dani converts have been baptized. Approximately two thousand more have met the qualifications and soon are to be baptized. Of the remaining five thousand who have embraced Christ and testify to salvation, the delay in baptism may be occasioned by some question concerning a matter of conduct or an insufficient comprehension of the requisite Bible knowledge. The two

men mentioned above who traveled eighty miles to the Baliem went there to collect some devil charms they had hidden. When they were all in one place Ilaga believers would come to witness their burning. Only then would the two be baptized. Such has been the effect of the gospel in the lives of these people.

God has given wisdom in the direction of this spiritual movement. Knowing the crippling effects that result from missionaries' assuming the financial burdens for the church and yielding to the natural tendency of converts to look to them as judges in all church matters, the youthful

pioneer missionaries took vigorous steps to avoid these pitfalls. They immediately began classes for the newly baptized to teach them to observe all things commanded by Christ. Accordingly, each morning for three weeks they gave instruction in what the Bible teaches about (a) prayer, (b) the life, death, resurrection and second coming of Christ and the practical effect these doctrines have upon our lives, (c) the organization of the local church and (d) tithing.

Naturally there were no hymns in the languages of the Ilaga Valley. The missionaries, therefore, prepared six hymns, setting God's message to local tunes. Daily they spent time with the students, standardizing the verses and teaching everyone to sing them well.

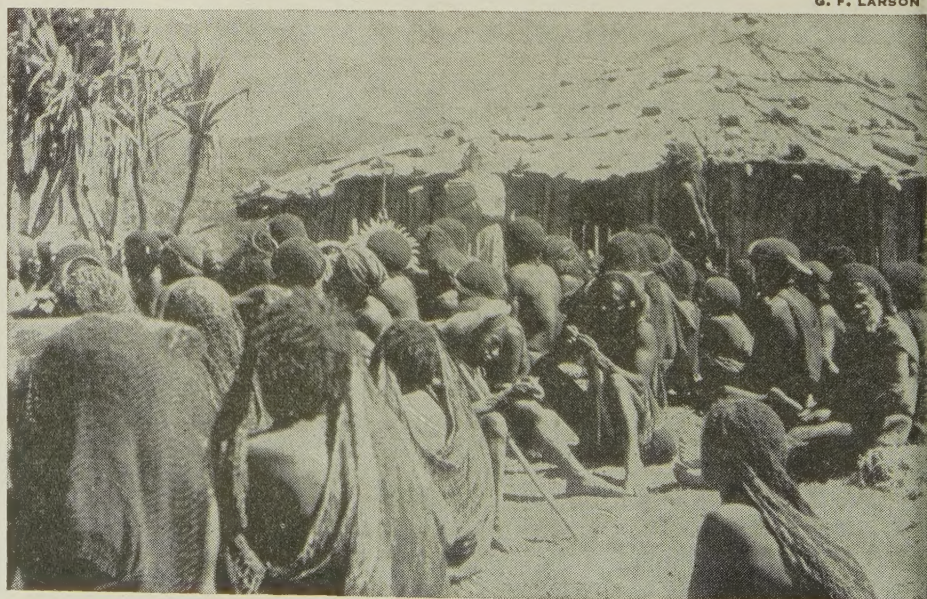
The people learned how to pray by praying. A period was set aside for the believers to offer requests for their personal problems, the unconverted and their fellow Christians. In the practice of corporate praying they achieved a freedom in public prayer as well as added knowledge of how to express themselves. An adult literacy class has introduced them to the basic alphabet and essentials of reading.

The tribesmen who attended the classes for baptized believers began immediately and intelligently to spread the gospel. The missionaries realized, however, that it would be

(Continued on page 19)

Mrs. Larson teaches Bible memorization at a chapel service in the witness school for the Dani Christians in the Ilaga Valley

G. F. LARSON





DAVID R. ENLOW, Reporter

AT HOME

Chicago Church Federation plans big events: Two important meetings appeared on the program schedule of the Chicago Church Federation. The Federation's annual dinner was held February 4. On March 1 the Federation will conduct a service at the Chicago Coliseum for the commissioning of laymen, laywomen and youth, who will participate in an area-wide personal evangelism campaign during Lent. Dr. Martin Niemöller, noted German churchman, is the speaker for the mass meeting at the Coliseum.

Flames raze Taylor building: Fire of unknown source razed Taylor University's three-story Administration Building early Saturday morning, January 16. The fire, which started in a chemistry laboratory on the ground floor shortly before 4:00 A.M., destroyed all the records in the administration offices, but officials of the university said duplicate copies had been stored in the university library.

Cucamonga gets Biblical extravaganza: Not to be outdone by Disneyland in Anaheim, Calif., enterprising businessmen in nearby Cucamonga have earmarked \$15,000,000 and 220 Southern California acres for Bible Storyland. General manager for the proposed tourist attraction is Nat Winecoff, former vice-president of WED Enterprises, creators of Disneyland. He and his associates plan to open the gates of Bible Storyland on Easter Sunday, 1961. These entrances will lead to six major areas: The Garden of Eden, Rome, Egypt, Israel, Ur and Babylon.

ABROAD

Missionaries termed "imperialist colonizers": "Christian missionaries throughout history have always sided with imperialist colonizers against the natives, and still do so." That was the charge leveled against Christian missionaries in Asia and Africa by Soviet broadcasters over Budapest Radio. The commentator observed that the church is currently "attaching great importance to missionary work in Africa," and advised it to give up hope of capturing that continent because of new liberation movements springing up. "They are killing the Church's hopes for successful missionary work," the broadcaster said.

New FEBC station to be dedicated: KSDX, the twelfth station of the Far East Broadcasting Company network in Asia, was dedicated with formal ceremonies February 7 in Okinawa. This new station, broadcasting entirely in Japanese for the Ryukyuan population in Okinawa, began its regular schedule shortly after the first of the year.

MISSIONS

OMF personnel up to prewar count: The Overseas Missionary Fellowship (China Inland Mission) now has as many missionaries as it had when the Communists forced them out of China in 1949. There are now 725 missionaries (including home staff) serving in nine countries of Asia.

PEOPLE

MAF pilot honored by Netherlands: Her Majesty, Queen Juliana of the Netherlands, has honored the Missionary Aviation Fellowship by conferring on its senior pilot in Dutch New Guinea the Companionship of the Order of Orange-Nassau. Mr. David Steiger received the decoration in Hollandia from the Governor, Dr. P. J. Platteel.

THE PRESS

Moody Bible Story Book now in Japanese: The Japan Sunday School Union published the final volume of the Japanese translation of *The Moody Bible Story Book* at the close of the nation's Centennial of Protestant Missions. The full story comprises five volumes of 336 pages each, with 240 color pictures in the set. The books reportedly were off the presses in time for Japan's nationwide centennial rallies last October.

Periodical of the Year: YFC Magazine: *Youth for Christ Magazine* was selected as the 1959 Periodical of the Year by the Evangelical Press Association. Announcement was made at the annual EPA convention banquet in Minneapolis by Raymond Knighton, chairman of the Awards Committee, and a suitable plaque awarded. Other winners were: General—*Eternity*; denominational—*Pentecostal Evangel*; Sunday school—*Sunday School Counsellor*; missionary—*Missionary Tidings*; Youth—*My Chum*; most improved format—*The Free Methodist*.

Herald in twentieth year: The *Brethren Missionary Herald*, weekly publication of The Brethren Church, is observing its twentieth anniversary year of publication. Arnold R. Kriegbaum is the editor.

SIGNS OF THE TIMES

Cocktail party highlights church meet: A cocktail party Wednesday night, January 13, proved to be one of the big hits of the Religious Emphasis Week at Colorado State University. The event was a dramatic production of T. E. Eliot's "The Cocktail Party," produced and directed by Rev. Malcolm C. Boyd, Episcopal chaplain at CSU.

THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

What Is Extended Session?

By ESTHER HARRIS*

How wiggly two- and three-year-olds are! What a problem it is for parents to give constant attention to them during church. Should children be made to sit quietly for what seems to them such a long time? Or should the church care for them?

Some have said, "Children should learn to sit through church!" Others feel that workers should not be asked to care for children during church and thereby miss the service.

These questions have been debated for years and probably have not been completely answered yet. Many, however, do not realize that caring for children during the morning worship service can be more than "baby sitting" for mother and dad, or entertainment for the children. It can be an opportunity for teaching.

"Extended session" is a continuation or extension of the Sunday school. It is conducted during the morning worship service for the purpose of teaching two- and three-year-old children as well as caring for them. It should not be a substitute for the Sunday school hour; rather, it is a supplement to it.

One hour during the Sunday school period is such a short time for presenting the lesson. Especially is this true for nursery children. During these two years they learn more and faster than for the same length of time throughout the rest of their lives. However, their background is limited, their vocabulary small and their attention span short. Because

of this many teaching methods and aids are imperative.

Pictures and objects are needed to make the children familiar with even the most common terms. In addition to hearing, they learn by seeing and touching. They like to pretend they are characters in the Bible stories. Finger plays and teaching dolls fascinate them. Even directed "play" with toys can be a time of learning. Nursery children enjoy repetition, and teachers may go over the same lesson many times and in many ways. Obviously this kind of teaching requires a great deal of time.

In carrying out this double session for the nursery department the Sunday school hour is planned as usual. Each teacher is prepared to make the lesson real and understandable to the children.

The children have now been in Sunday school for an hour and need a change of pace. The beginning of extended session is a good time for refreshments. Cookies and milk are sufficient and the children enjoy them. Then there is a short rest time. The children may lie on small rugs or terry cloth towels, or, if this is unsuitable, they may rest with their heads on a table. They are now ready for more singing, a repetition of the Bible story and any remarks that emphasize the aim of the lesson, and handwork or a play period.

As extended session progresses the children become familiar with the pictures and objects used. They ask questions and delight in telling the story themselves. That portion of God's Word is now real to them, and they have come to love it.

Is it difficult to hold the children's

interest for this long period? No, when the activities are short and varied, the program is flexible and the teachers are sensitive to the needs of the children. In fact, they are easier to care for when there is something to interest them. Behavior problems result from boredom.

Extended session should be sponsored by and considered a part of the Sunday school. The teachers should be included as members of the staff and of a sufficient number to make rotation possible. It is important that one of the teachers of the Sunday school hour remain for the extended session. This teacher has become acquainted with the new pupils. She knows the problems which arose during the first period, the activities that were carried on, and the response of the children. This "carry over" is also necessary so that the children will not be upset by having an entirely new staff.

What are the advantages of providing an extended session for nursery children? They are many:

1. Because of the longer period the teachers are able to give more individual attention to the children.

2. There is more opportunity for emphasizing the lesson and helping the children put it into practice.

3. Children have more chances to work and play together.

4. Parents are not distracted by their children during the worship service. This is especially helpful to (a) parents who are able to attend church only once a week, and (b) new families who may feel they cannot come with small children.

Does conducting extended session seem like too much effort? Not when we remind ourselves that our provision for nursery children indicates our concern for them. Those of us who have been teaching in this program now feel that one hour is much too short a time to spend with our two- and three-year-olds.

Memo to the Superintendent

Mark the dates on your calendar for the Spring Loyalty Campaign: April 24-May 29. Complete program materials are available for you on the theme, "Building Youth in the Church."

For information on the Spring Loyalty Campaign or suggestions for Extended Session in the Nursery Department write The National Sunday School Office, 26 West 44th St., New York 36, N. Y.

THE ALLIANCE WITNESS

*Miss Harris is a Nursery Department teacher in The Gospel Tabernacle, New York City, and a member of THE ALLIANCE WITNESS staff.

First Epistle of Paul to the Corinthians, by Leon Morris. Edited by R. V. G. Tasker. Wm. B. Eerdmans Publishing Co. (1958), Grand Rapids, Mich. 249 pages, \$3.00.

The purpose of the Tyndale New Testament commentaries (of which this is one) is to present an exegetical study which avoids the extremes of being unduly technical or unhelpfully brief." In this volume Greek words are transliterated to assist those who are not acquainted with the original language of the New Testament. Therefore, the book can be profitably read by all.

Dr. Leon Morris was ordained to the ministry of the Church of England in 1938. He holds a degree in science as well as advanced degrees in theology and philosophy. Since 1945 he has been vice-principal of Ridley College in Melbourne, Australia. He has written the commentary for First and Second Thessalonians in this same Tyndale series, *The Apostolic Preaching of the Cross*, *The Story of the Cross* and *The Lord from Heaven*.

The church at Corinth had fallen short of the ideals set forth in Christ, and many of the difficulties which faced the Christians there are with us today, although not altogether in the same form. In view of this relevance the exposition of this epistle is of special value. Dr. Morris is competent for the task and seeks to disclose the true meaning of the text without bias. Although there is little of homiletical value to be found, yet the author introduces many thoughts which could very well result in fruitful sermonizing.

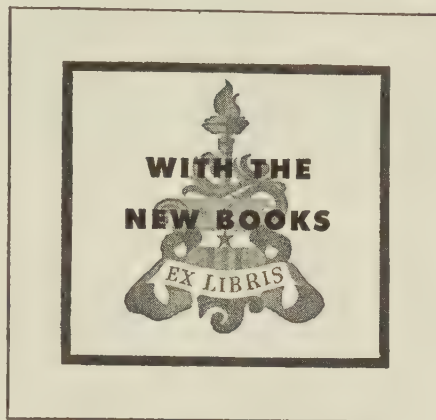
The Introduction deals quite adequately with matters of authorship, background and authenticity of the epistle. This is followed by a clear analysis of the book. Dr. Morris employs a lucid, erudite, forceful style that leaves little to be desired. This is a commentary of high rank and stands with the finest on First Corinthians.—G. H. JOHNSON.

Faith and Its Difficulties, by John H. Bavinck. Wm. B. Eerdmans Publishing Co. (1959), Grand Rapids, Mich. 85 pages, \$2.00.

It is the author's thesis that God is actively conducting a dialogue with man. There is a natural awe, even a latent fear, in human speech concerning the subject of the Deity. This awe or fear arises from two particular factors: man's finitude as pitted against the divine infinitude, and man's sin as sharply outlined against the divine holiness.

There are in like fashion three areas in which we discover, paradoxically

enough, tension and peace, light and darkness, obscurity and revelation. These areas are nature, providential guidance and the revelation of God in Christ. We have been told from childhood that nature constitutes a revelation of God in goodness. Yet nature does not distinguish between good and evil. It often rewards the cheat and the felon, and punishes the righteous. The second area is through divine direction. There are good days and bad days. God is the "regent of our lives, yet remains to and for us the 'Great Unknown.'"



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The third reason for tension is seen to stem from Christ Himself. This strange God of impervious nature, this God who seemingly smiles, then without warning of change of mood chastises us, now meets us in Christ in propositional, meaningful terms of the known. "In all the books I read, in every step I take, I meet Him, the Great Unknown. I have difficulty in understanding that this One is the same who speaks to me in Jesus Christ" (p. 11). This, however, is not the author's conclusion. It is only the way in which he states the terms of the existential problem. In a unique, scholarly and scriptural way, Bavinck gives a most penetrating analysis of a number of the parables of Jesus. Instead of their being the "naïve, simple, semitic stories" that they are often taken to be, the author demonstrates that they pose a solution to the three enigmatic areas discussed above. The parable of the unjust judge is utilized to answer the charge of the impervious aspects of indiscriminating nature. The insinuation that the Unknown God may not be a God of forgiving grace is demolished by the

parable of the prodigal son. The alleged indifference of the Deity toward human oppression is given the lie by the parable of the vineyard holder who let it out to unfaithful, murderous tenants. The dark riddle of death is pushed aside in the parable of the "rich man and Lazarus."

Christ stands at the center of history and individuality. There remains much of estrangement, much of rebellion, much of unbelief in the best of us. The most basic cause of frustrations, as Christians, is our unyieldedness. When one of our own brethren determines to fully follow Jesus, we dub him as "unpractical" and are inwardly delighted over his failure to achieve his own goal. We are cruel. "Yet the figure of Jesus stands above the needs of our time, and He alone can help us." "I dare to say that Jesus is able to set a man free because I have heard Him say that" (p. 84).

The final resolution of the three basic causes of tension awaits the resurrection morning when Jesus shall be revealed.—JOHN F. GATES.

The Place of Women in the Church, by Charles Caldwell Ryrie. Macmillan Company (1958), New York, N. Y. 155 pages, \$2.95.

This is a clearly written discussion in textbook style, with questions and notes, covering the status of women in ancient Greece, Rome and Israel, New Testament references to the work of women in the church, and their place in the first three centuries of church life. Dr. Ryrie concludes that the scriptural teaching is that women may have many fields of service in addition to that in the home, but they should not have authority in the general church organization. He agrees that in both foreign and home churches women often have to preach and teach when there are no men to do it—and some such concession seems necessary in view of the evident blessing of God on the work of many women missionaries.—HELEN SIGRIST.

Ruth, a Life of Love and Loyalty, by Charles E. Fuller. Fleming H. Revell Company (1959), Westwood, N. J. 123 pages, \$2.00.

Here are ten messages with glowing evangelistic appeal. The author sees in the Book of Ruth much more than a beautiful love story. "Ruth is one of the greatest love stories of all time," but it also parallels closely the experiences of all who have by grace ceased to be aliens from God. It is addressed to unbelievers but it will refresh the hearts of those who have long been in the way.

—C. E. NOTSON.

A. J. LEWIS FOUND

(Continued from page 4)

tani, but as he approached the pass, flying through rain squalls, clouds shrouded the area. The altimeter on the wrecked plane read 10,800 feet, and Mr. Lewis apparently felt he was well above the pass, though from the situation of the wreckage there is a possibility that he was attempting to make a turn back to the base.

Mr. Catto conducted a funeral service at the plane, and an appropriate burial was made in one of the deep crevasses under the cockpit. A large

aluminum cross which can be seen from the air marks the burial site.

At the close of the service the Dutch official requested the privilege of speaking. Unfurling a Dutch flag and speaking for the government of New Guinea, he named the peak Lewis Top. Mr. Lewis was highly regarded by the Dutch administration, both for his capabilities and his Christian testimony.

Mr. Lewis had been a missionary since 1948. He was a skilled and careful pilot, having served in the RCAF during the war. But primarily he was a missionary, longing to take to these remote tribesmen the gospel of Christ.

He fully recognized the hazards involved in his service. Early in his missionary career he had written, "It is going to cost, I know, but I assure you I am willing to pay the price."

It was his consecrated ministry and that of those associated with him in the aviation section that made it possible to open the work in the Baliem Valley in 1954. Recent reports are that there is a spiritual moving among the Danis of this area, with between two and three thousand meeting for Christian instruction.

Mrs. Lewis is living in Hamilton, Ontario.

An Unusual Request from Thailand

By REV. NEAL C. WEBBER

AND Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much" (Ex. 36:6, 7).

Several months ago missionaries in Thailand made an urgent appeal to the readers of THE ALLIANCE WITNESS, asking them to pray for the gospel broadcasts in Thailand and to send donations to help with the cost. The first month after the appeal was made over seven hundred dollars came in. The following months have brought in many more hundreds of dollars so that now we have on hand over \$1,300. This is marked to be used only for these local broadcasts. We thank the Lord for the way that He has moved so many people to give. Those who have given for this purpose will rejoice to know how well the Lord has provided. This has been an effective and far-reaching ministry.

It is necessary for the time being, however, to cause it to be proclaimed throughout the camp that neither man nor woman should make any more work for the offering of the local broadcasts in Thailand. We thank each of those who have given and would like to ask of you an even more important work now.

Recently the Roman Catholics in

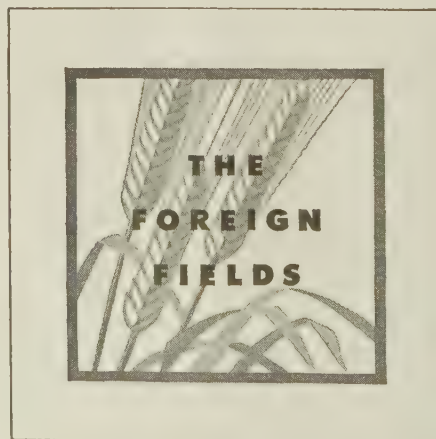
Thailand published a book, primarily for their own followers, giving reasons for renouncing faith in the Thai state religion, Buddhism. The book urged all readers to follow Roman Catholicism—so similar to Buddhism with its rosaries, priests, nuns, holy water, idols, et cetera. Many unwise comparisons and statements appeared in this publication, and they came to the attention of the officials. There was strong reaction in the press and among the people.

As a result orders have come from the government that religious broadcasts of every kind except Buddhist should be forbidden. When we were told that we could not have the Good News Broadcast on the local stations for a while we were extremely disappointed. This program has been on four stations for many months now and we had planned to have it on a larger station in Bangkok.

We believe that this closing of the radio ministry on local stations is only temporary. God has provided this money for the express purpose of financing local broadcasts. We cannot use it for anything else. In answer to your prayers He will reopen this door. But for the present we ask you to stop giving for this particular ministry and to do that which is so much more difficult, pray earnestly that we can soon get back on the air here.

Pray and continue to praise God with us for the continued open door of the Far East Broadcasting Company in Manila, Philippines, which sends out the Good News Broadcast twice each day. Only eternity will reveal the number of persons in Thailand who have been brought to Christ through hearing the gospel by short wave. Pray that this channel will increase in its effectiveness.

This year we are giving as a listener reminder a plastic key ring to all of our radio listeners. We realize that most of you readers of the WITNESS cannot receive this program, but if any of you are especially interested in praying for the Thai Good News Broadcast we would appreciate hearing from you. We will be glad to send you one of these key rings, printed in Thai, to be a reminder to continue faithful in prayer for this ministry. Send your letter to "The Good News Broadcast," Post Office Box 432, Bangkok, Thailand.



Located on a strategic corner in Vinh Long, South Viet Nam, the New-age Bookroom attracts the interest of all who pass



P. E. CARLSON

The New-age Bookroom

By REV. PAUL E. CARLSON

AT the entrance to the staid little town of Vinh Long in South Viet Nam, on the main north-south highway, a development has been made that testifies to the energy of the new Republic of Viet Nam. Formerly this bare corner was bounded by rice fields. Now a long row of two-story apartments, a busy bus depot, a modern gas station and a church give the intersection an urban appearance.

For two years we watched the construction with interest and with prayer. To us it presented an opportunity for the gospel. An oval-shaped building going up in the very center of the large triangle had us puzzled. What was it to be? Dozens of buses would pass it every day. It proved to be a waiting room with space at both ends for booths to serve the passengers. On this building we cast longing eyes. Serve the passengers? With what? Only soft drinks? Why not with Christian literature? What a location!

When the idea was presented to the Vinh Long Christians they began a barrage of prayer aimed at capturing the south end of this building as a gospel bookstore. The plan immediately met with opposition. At first the owner made vague promises,

hoping for a gift of "tea" money. He hinted that there was another possible renter and suggested that we submit sealed bids. This proposal we rejected, and the fate of this much-desired room hung in the balance for weeks. Finally prayer was answered and we rented the room at the price originally offered. One-third of the rent is contributed by a missionary who teaches English to a class of officials and donates the proceeds to the service of the Lord. The hundreds of bus passengers who daily pass by this corner cannot fail to see the Evangelical Church of Viet Nam in action.

Phong Sach Doi Moi ("The New-age Bookroom") is a name that fits in well with the aspirations of this young republic. The name affords a point of contact. People who are eager to talk about new political, economic and cultural horizons are here introduced to *new life* in Christ.

A fine display of books in Vietnamese, Chinese, French and English, as well as tracts, mottoes and novelties, attract passers-by. Free literature is distributed judiciously, and those who seem interested are invited inside to peruse the books at their leisure. Once inside they cannot fail to notice on the front

wall the large reproduction in oil of one of Dr. Pace's cartoons depicting three steps from sinnerhood to saint-hood. This always makes an opening for the staunch Christian man in charge to speak of the saving and satisfying power of Jesus Christ. Already over a thousand people of all classes have sat at the little table and heard the gospel from this godly man; several hundred of them purchased books, all received tracts, and at least four persons have accepted the Lord Jesus Christ right in the bookroom.

Prayer is still being answered. Permission has just been received to play phonograph records and preach sermonettes over a public-address system. This should bring many within the sound of the gospel message.

The town of Vinh Long is becoming an educational center, attracting young people from a wide area. When the two new colleges situated near the junction are finished there will be a large influx of students from all of South Viet Nam. It is our earnest hope that many of them, while pursuing their academic studies, will stop at the New-age Bookroom and learn of Christ, whom to know is life eternal. ♦ ♦ ♦

THE GLORY PATH

(Continued from page 4)

Moses was satisfied and bowed his head and worshiped (Ex. 34:5-8). He came back from that peak with his own face aglow with the glory he had once feared to see (Ex. 34:29, 30).

God expects us to behold that same unveiled glory. By this means we are changed into His image. But that work of transformation is hindered by our disqualifying ourselves to look upon that glory.

Neglect robs us of confidence before God. Are we neglecting some obligation in our own family? Are we setting an example for our chil-

dren to follow? Are we taking the place of responsibility that God has put upon us? Or are we drifting in the easier—and costlier—course of allowing matters to float toward their own consummation? The child who has not been shaped by parental discipline will miss God's purpose for his life and be a sorrow to his parents. And if there is disagreement between the parents concerning that discipline, let not this disagreement take place openly before the child, for he will soon know which one is on his side. A rift in the household is an invitation to thieves. Is God having to deal with us strenuously in order to extract our

obedience or are we open to all His light and walking in it?

A river that could be great may be stopped at its source by a small obstacle. Is our ministry to others and our power in prayer curtailed because of laxity at the source of the stream? Are we hiding our face from looking upon God or are we praying to see His glory?

The glory path begins behind the door to a man's own home and leads straight onward till we are "like him, for we shall see him as he is" (1 John 3:2).

There is no other alternative; we either are being shamed or are being transformed. ♦ ♦ ♦

Our Times in God's Hand

By REV. ROBERT L. LARSEN

THERE are facts that come floating to us on the mysterious stream of time that are difficult to understand, let alone build creatively into one's life. These facts come as unwelcome intruders into our order of things. They are resistant pieces of reality which cannot easily be made to fit into a neat pattern. They are thorns in the mind, and even though we try to think around them, they are still there to distress.

The sudden death of Rev. and Mrs. Cecil R. Thomas, who were killed instantly in a recent automobile accident, was such a thorn in my mind. (See January 27 issue.)

The news unleashed a flood of questions. Why? Why did God permit this? If He is *really* at the controls, why did He not prevent it? Why should a life dedicated wholly to doing good and bringing blessing be cut off and other lives less dedicated or positively evil be permitted to go on? When the harvest is so great and laborers so few it seems that if God were as interested in converting the heathen as we are the least He could do would be to give protection and health to those who desire to "go . . . into all the world, and preach the gospel."

Perplexed and confused, I turned to a tape-recorded message Mr. Thomas had made for me just a few weeks previously. Through this

electronic device, he being dead yet spoke. His rich, confident voice, filled with the love of God and love for his fellow men, spoke peace to my troubled soul.

"Greetings, Bob. Your folk tell me of your desire to go to the mission field. May I say this is a most wonderful thing. Out of my own experience, just this word to you: As God opens doors, walk through these open doors. He has a way of leading moment by moment and step by step in His perfect will. Years ago I took as my life's text Psalm 31, the first phrase of verse fifteen, when the psalmist said, 'My times are in thy hand.' Place yourself, as I know you have, in the hands of the Lord and your times then are His times."

I opened to Psalm 31 and reflected on each phrase of it, discovering anew that God's Word has power to minister to us in every life situation. "In thee, O Lord, do I take refuge . . . Thou art my rock and my

fortress . . . into thine hand I commit my spirit." This phrase which our blessed Lord quoted on the cross (Luke 23:46) launched me into meditating on the committed life. When our times are in His hand we know the wonderful freedom of having ourselves off our own hands. With utter abandonment and without anxiety life can then be lived as unto the Lord.

God's ways are not our ways (Isa. 55:8-11). Our responsibility is to go, to plant and to water; the results are entirely in God's hands; He alone giveth the increase (1 Cor. 3:5-9). Our task is not to find answers but to respond to what we do understand of God's will as revealed in Jesus Christ. What would be greater joy than to appear before our Master while caught up completely in His kingdom's cause? If my time to appear before Him should come tomorrow could I go into His presence unashamed?

Another voice has been added to the celestial choir, a voice that still sings in our hearts his theme song: "Down Deep in My Heart," and assures us of the absolute reality of what was down deep in his heart. There were two missing from among the passengers when the plane left for the Philippines last month. What is my responsibility in regard to this; what is yours? ♦ ♦ ♦



Mr. Larsen is pastor of the Community Baptist Church in Issaquah, Wash. He grew up in the Alliance church in Fremont, Nebr., and the Thomases were guests in his home on many occasions. Mr. Larsen's missionary ambition has been thwarted by an attack of polio in 1951. His recovery is such that he still hopes to reach the field.

Marathi, India

The Women's Bible Training School at Hamgaon will celebrate its fiftieth anniversary on March 2-6. A home-coming is planned. Pray that this will be a spiritual feast for all who will attend and that through them new spiritual light will spread in the areas to which they will return. Pray especially for the special speakers. . . . Rev. R. P. Mahajan carries much of the burden of the Marathi Synod work. He needs prayer help in this. . . . Pray for the men who are shepherding churches and at the same time seeking to supply their own material needs.

Guinea, West Africa

Praise God for the many Bibles and scripture portions that are now being sold in the Kankan bookstore. Pray that the Lord will cause those who buy to see the truth as they read His Word and be brought under conviction by it. Pray that there will be definite conversions resulting from this ministry.

Madagascar—Upper Volta

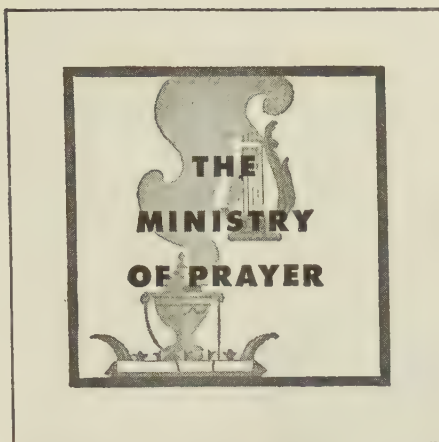
Praise God for over forty people who have prayed and have burned their petitions recently at Daré, a town in the northern Samogo area where the Misses Betty L. Blanchard and Esther L. Kuhn are working (12/30/59 issue). Pray that these new believers may be strengthened and not intimidated by the persecution that will surely arise.

Gabon

The Christians at Mounana, the uranium mine near Moanda, have requested permission to build a chapel near their homes on the property of the mining company. Their request has been turned down by the director. Building outside the limits of the mining concession would place the chapel far from the homes of the people. Pray that this decision might be reversed. . . . With missionaries now on furlough unable to return to the field and with three couples due to leave on furlough in 1960, Gabon faces a period with fewer missionaries on the field than for a number of years. Pray that they may have divine guidance in decisions that will have to be made to cope with this situation.

Viet Nam

Pray much for a very important phase of missionary work in Viet Nam—the short term Bible school (S.T.B.S.) at Vinh Long. This has grown phenomenally from thirty-five students three years ago to 208 in 1959. This has apparently resulted because the spiritual development of former students impressed the pastors with the need of this kind of teaching, with its emphasis upon the training of witnessing bands. These S.T.B.S. students are untrained; but they are born again, literate, and come to school with their pastor's endorsement as to conduct,



zeal and spiritual life. Their strict month-long schedule of concentrated study accounts for every hour of the day from 5:15 A. M. to 10:00 P. M. Pray that as preparations are being made for the 1960 sessions, students chosen of God will benefit greatly from their studies.

Tribes of Viet Nam

The national workers are facing a time of testing as the churches are asked to take the responsibility for a greater portion of the support of these men. Pray for the few workers who feel they cannot meet this test of faith. Pray that God will especially bless the rest who are looking to Him for their daily material needs. Pray that the churches will be faithful in meeting their responsibilities.

Laos

Laos seems to be a special target for the forces of subversion and recurring crisis. She weathered much unrest and upheaval during 1959, some fomented from within and some from without her borders. Now, in the first days of 1960, another crisis has arisen, this time within the framework of the government itself. At the same time pressure is being brought to bear on tribal peoples (among whom the majority of believers are to be found), either by dissident factions or by bandits who are taking advantage of the widespread unrest and confusion. Pray that God's hand may be upon the leaders of this little but strategic land, and that nothing may be allowed to develop which would make it impossible for the missionaries to pursue their divinely appointed task. . . . Prayer is again requested for an equitable solution to the problem of establishing title to the present modest chapel in Vientiane and to the land on which it is built (11/18/59 issue). If evidence can be produced that the title to this property is in the name of the Mission or the church, steps can be taken to provide an appropriate and adequate place in this capital city for the worship of God. At present, regular services are held in Lao, Vietnamese, Chinese, English and French. There is an eager desire on the part of many to enlarge or build. There is a real need,

too, for adequate space for children's work which is now being carried on under real handicaps in limited and generally objectionable quarters.

Thailand

Pray that each group of believers in the new churches at Banphai, Loey and Nakorn Panom will grow in the knowledge of the Lord and in number so that they will be spiritually and numerically strong enough to be organized soon. . . . A highly important phase of the work in Northeast Thailand is that of Bible conferences. These are conducted in the villages from February through May for the purpose of building up the believers in the faith. Pray for this Bible conference ministry during the 1960 season.

Ecuador

Rev. C. M. Smith has inaugurated a special project of Bible study and evangelism whereby about eighteen young people gather every Saturday night for classes and then on Sundays go out, two by two, into the towns and villages nearby to hold services. In several towns they have been warned by the priests not to return. Pray for wisdom and courage. . . . Pray for the town of Latacunga where a church building was recently purchased. The great need now is for someone to lead the congregation.

Chile

Praise God that within a few short months of work in Punta Arenas, under the leadership of Rev. and Mrs. R. L. Minnick (3/25/59 issue), property has been acquired, meetings are going well, men and women are being saved and are candidates for baptism, and the believers are looking forward with expectancy and confidence in Him.

Indonesia

Praise the Lord that Mr. and Mrs. K. E. Van Kurin have been granted entrance visas and have been booked to sail for the field in March. Pray that they will go forth with every need met. . . . Pray that Rev. and Mrs. J. A. Mouw, reappointed to Indonesia, will receive medical clearance and will be granted entrance visas soon.

New Guinea

Pray that God will raise up some really spiritual leaders among the Kapauku Christians. There are some promising young men in the Enarotali Bible School right now, but it is not only intellectual equipment they need. Pray that they may be fully consecrated to God and filled with the Spirit.

Israel

Pray for Dr. Billy Graham who is to be in Israel late in March after the African campaigns. Pray for the local committees as they set up the meetings and prepare the advertising. Revival is greatly needed in Israel where the professing believers lack Daniel's courage.



JAMES B. HARR, Reporter

To the Fields



M. H. Sundberg
Philippine Islands

Miss Marguerite H. Sundberg left February 4 for her third term in the Philippines.

Mrs. Ruth B. Ellenberger and Miss Miriam Cain left February 1 for Guinea, West Africa.

Mrs. Ellenberger is returning for her seventh term. She will be engaged in translation work at Mamou.



Mrs. R. B. Ellenberger
Guinea, West Africa



Miriam Cain

Miss Cain is the secretary-bookkeeper at the headquarters in Kankan. This is her third term of service.

The New Generation

To Rev. and Mrs. Malcolm M. Sawyer, on furlough from Laos, a daughter, Ellen Jean, on January 28.

To Mr. and Mrs. Richard R. Walker, Port Washington, N. Y., a daughter, Onna Beth, on January 16.

To Rev. and Mrs. Robert H. Marshall, Sidney, N. Y., a daughter, Kathleen Ann, on January 2.

To Rev. and Mrs. Paul L. Morris, on furlough from India, a daughter, Margaret Ann, on February 6.

With the Lord

The WITNESS received belated news on February 2 that a veteran Alliance pastor, Rev. E. L. Whitaker, died on October 5, 1959. He was eighty years old, retired, and living in Greene, N. Y. Mr. Whitaker had served as pastor in

Galeton, Mahaffey, Springtown and Osceola, all in Pennsylvania. His funeral was held in the Greene Christian and Missionary Alliance church with Rev. L. J. Isch, Sr., in charge of the service.

He is survived by his wife, Maude M. Whitaker; two sons, Paul K., of Lexington, Ky., and Douglas, of Lindley, N. Y., and one daughter, Mrs. Clarence Williamson, of Greene.

Miss Anna Herr LeFevre slipped away from her bodily tabernacle on January 26 to enter into the presence of the Lord. She had suffered considerably in the past months, but she is now enjoying the reality of being with her Lord, for to be absent from the body



Miss Anna LeFevre

is, for the Christian, to be present with the Lord.

Born August 8, 1876, and born again some years later, in 1909 Miss LeFevre sailed to Chile, South America, where she labored tirelessly to make Christ known. One of the best memorials of her work comes from a Spanish publication in Chile which states: "In 1931 we were pained at the departure from Chile of Miss Anna H. LeFevre, a faithful companion in the work during long years . . . at times in work as pastor of different churches . . . at times in work in our printing plant which, as the daughter of a printer, she was well acquainted with. She was indefatigable in her visitation of homes and in personal work, and also as a faithful intercessor in prayer. During her twenty-two years of active service she coöperated in almost all of our mission stations and always had cordial relations with all the workers, as well as with the congregations. She was not a linguist, nevertheless all enjoyed listening to her and were edified. Because of having served some time in almost all the Alliance congregations from Santiago to Purranque, she was well known and has left many indelible and helpful impressions."

"She was especially tender with the sick and with children. From her own means and without appealing for financial help from others, only from God, she reared and educated various orphans. Her last field of labor in Chile was among the Mapuche Indians in Pua. She withdrew from Chile with her body weakened and her health impaired, but left behind rich fruit of blessing in honor of her Saviour."

We saw her laboring gladly and joyously in Osorno, Comuy, Traiguén, Valdivia and Pua, striving everywhere to present Christ by lips and life. Many will arise and call her blessed.

She was a faithful member and worker in the Christian and Missionary Alliance church, Lancaster, Pa., where funeral services were held with Rev. Samuel W. McCarvey officiating. In-

terment was in LeFevre Cemetery, Strasburg.

Miss LeFevre is survived by two brothers, Rev. Charles B. LeFevre, formerly of Chile, and Merle D. LeFevre, of Strasburg, and four sisters: Mrs. Mary J. Futer, Mrs. Florence Personneus, missionary to Alaska, Mrs. E. Viola Marvel, and Laura Z. LeFevre, with whom she lived.—HENRY WAGONER.

New Work in Columbia, South Carolina

The South Atlantic District is hoping to open a work in Columbia, S. C. If our readers know of any Alliance friends or others interested, would they please send their names to Mrs. Robert Noel, 4926 Colonial Drive, Columbia, S. C.



Missionary Messages Wanted

The editorial office would like to secure a copy of *Missionary Messages*, by A. B. Simpson. Published in the Alliance Colportage series some years ago, the book is now out of print. If any of our readers have this book and would be willing to send it to us we would be very grateful. It has been requested by a mission in South Africa.

Please write to THE ALLIANCE WITNESS, 260 West 44th St., New York 36, N. Y.

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March 13-20, 1960

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Monday

PHILIPPIANS 4:1-10 (verse 4).

Health takes wings and flies away. Friends move false, and even the downy nest of love and home breeds viper's eggs and bitter heartaches. But we must still rejoice. God is testing us in the crucible. We have a witness for Him that only the dark shadows can bring out. Let us be true to our testimony. Let us glorify Him in the fires. Let us look over the head of our trouble to Him and still believe that all things work together for good to them that love God."—A. B. SIMPSON.

Tuesday

MATTHEW 26:36-46 (verse 40b).

The pathos of the failing companionship at Gethsemane was in the word "with." Could ye not watch with me one hour?" Could ye not enter into My need, be with me in it? The utter loneliness of Jesus among His chosen friends is painfully clear in that hour of His need. And it may be that loneliness has gripped the soul of one who is counting on you.—PHILIP E. HOWARD.

Wednesday

REVELATION 21:22-22:3 (verse 21:23).

Now, just as the gates were opened to let the men, I looked in after them, and behold, the City shone like the sun; the streets also were paved with gold; and in them walked many men, with crowns on their heads, palms in their hands, and golden harps, to sing praises withal. There were also of them that had wings, and they answered one another without intermission, saying, Holy, holy, holy, is the Lord!—PILGRIM'S PROGRESS.

Thursday

MARK 7:24-37 (verse 37a).

*He holds the key of all unknown,
And I am glad.*

*If other hands should hold the key
Or if He trusted it to me
I might be sad.*

*What if tomorrow's cares were here
Without its rest?*

*I'd rather He unlocked the day
And, as the hours swing open, say
"Thy will is best." —SELECTED.*

Friday

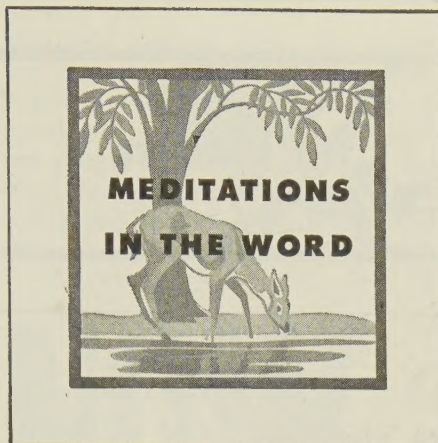
DEUTERONOMY 2:1-8 (verse 3).

There are some people whose life year by year is only a going around and around the old beaten paths, and no onward movement. They are like men who walk a circular course for a prize, covering thousand miles, perhaps, but ending just where they began. Rather, our daily walk should be like one whose path goes about a mountain, but climbs a little higher with each circuit until at last he gains the summit and looks into the face of God. J. R. MILLER.

Saturday

PSALM 39:1-11 (verse 11).

No truer word was ever spoken by God or man! It doesn't take the Lord very long,



Edited by EDITH M. BEYERLE

either by rebukes from His Word or from circumstances or both, to reveal to a man, especially one with the "opened ear" (see Psa. 40:6; Ex. 21:6), how vain (empty) is all his self-righteousness. One only needs to read the story of Job, where he piles up words to defend his own natural goodness and its accomplishments, to verify this statement. Job profited by the revelation too (42:6)!—PAMELL.

Sunday

2 PETER 1:1-14 (verse 10).

You have a valuable house or farm. . . . You search the records for mortgages, judgments and liens. You are not satisfied until you have a certificate, signed by the great seal of the state, assuring you that the title is good. Yet how many leave their title to heaven an undecided matter! . . . Give yourself no rest day or night until you can read your "title clear to mansions in the skies."—T. DE WITT TALMAGE.

Monday

1 THESSALONIANS 5:15-28 (verse 17).

Charles Finney tells us of an old man in Ohio who had finished his public ministry, but who received a baptism of the Holy Spirit which took the special form of prayer for the world and the work of God. It was his custom to take up individual congregations, ministers and mission fields in turn and pray for a special revival to be sent to each. He kept a diary of these seasons of prayer and, after his death, it was found that a wave of revival had traveled around the world in the order of his prayers.—A. B. SIMPSON.

Tuesday

1 CORINTHIANS 15:20-28 (verse 28).

The Christian life has suffered loss where believers have not been distinctly guided to see that even in our relation as creatures nothing is more natural and beautiful and blessed than to be nothing, that God may be all, or where it has not been made clear that it is not sin that humbles most, but grace, and that it is the soul, led through sinfulness to be occupied with God . . . , that will truly take the lowest place before Him.—ANDREW MURRAY.

Wednesday

ISAIAH 6 (verse 5).

The Holy Spirit brings out into the light the sin in our lives, and the more completely He fills us the more perfect will be the revelation and recognition of sin. The nearer God comes to us the more sensitive to sin are we made. Some things which a year ago or even a month ago you would not have called sin you now acknowledge to be sin.—RUTH PAXSON.

Thursday

PSALM 16 (verse 11).

*I do not ask, O Lord, that life may be
A pleasant road;*

*I do not ask that Thou wouldst take from
me*

*Aught of its load;
I do not ask that flowers should always
spring*

*Beneath my feet;
I know too well the poison and the sting
Of things too sweet.*

*For one thing only, Lord, dear Lord, I
plead:*

*Lead me aright,
Though strength should falter, and though
heart should bleed,
Through peace to light.*

—ADELAIDE A. PROCTER.

Friday

JOHN 15:1-14 (verse 9).

You can trace the beginning of human affection; you can easily find the beginning of your love to Christ. But His love to us is a stream whose source is hidden in eternity. God the Father loves Jesus *without any change*. Christian, take this for your comfort, that there is no change in Jesus Christ's love to those who trust in Him. Yesterday you were on Tabor's top, and you said, "He loves me": today you are in the valley of humiliation, but He loves you just the same.—SPURGEON.

Saturday

JEREMIAH 17:1-10 (verse 10).

The Lord is a very careful scrutinizer of His people, and He observes not only their ways, or general principles of life, but also their "doings," or acts, with their resultant "fruits." The Bible reveals God as a divine Being of principles—always right principles—and hence His acts are always right and the fruit thereof is perfect. The closer one walks with God the more will he be concerned about the ways of his life, as well as his doings.—PAMELL.

Sunday

1 JOHN 3:1-10 (verse 8b).

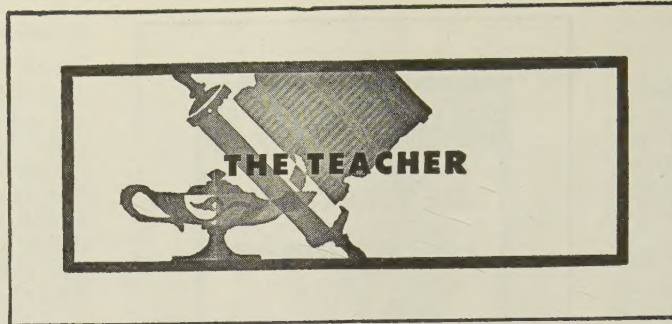
The devil is said to be he who has the power of death; he is the author of death. He introduced sin into the world and through sin death. So he is the author of disease which is just a form of death, and which as well as death is the work of the devil. And therefore Jesus while He was upon the earth healed the sick and raised the dead, not merely to typify a spiritual healing and quickening, but to prove that He was indeed the promised Deliverer.—THOMAS ERSKINE.

February 28, 1960

LESSON TEXT—
Acts 21:27-39

GOLDEN TEXT—
2 Timothy 2:3

DEVOTIONAL READING—
1 Peter 4:12-19



By Harold J. Sutton

March 6, 1960

LESSON TEXT—
Acts 23:6-11, 16-24

GOLDEN TEXT—
Psalm 46:1

DEVOTIONAL READING—
Psalm 121

A Prisoner for Christ

Paul, at Jerusalem for the last time, reported "what things God had wrought" (v. 19). Verses 18-23 indicate that the elders, with James, regarded Paul and the situation with apprehension.

I. THE CHURCH (Acts 21:20-25).

Asiatic Jews, probably from Ephesus, agitated for the observance of Mosaic customs as necessary to salvation. This was to maintain the balance of power and keep the lever of control. Hence the pressure on James, the apostle-in-chief, and the elders to force a showdown. While Jerusalem represented the home field, Antioch was the foreign arm. The Jerusalem fellowship had tolerated Paul; they had never received him. Hence the hospitality to the clamorous demands of the circumcision. (1) *Rumor was countenanced*. "They are informed of thee" (v. 21). And the information was false! While not forbidding the matters raised, Paul held that they were not essential to salvation. (2) *Compromise was advocated*. "Thou seest . . . Do therefore" (vv. 20, 23). The tone was patronizing and offensive. Coöperate with our plan, said the movement's leaders, and the opposition will be satisfied. (3) *Character was questioned*. "That . . . all may know" (v. 24). The request was bad enough; the reason was worse. That Paul stood head and shoulders above the others, even in the apostolate, never occurred to them. But small men never do have a sense of proportion as to lesser and greater. They alone are great; all others are less.

II. THE JEWS (Acts 21:27-31).

While in the Temple complying with the request made by the leaders Paul was seen by these same Jews. They charged that Paul had brought a Gentile into the inner court, a forbidden area. Mark the character of those to be appeased: (1) *Suspicious*. Even as he made the concession of conciliation the apostle was accused of wicked motivations and methods (v. 28). Who can satisfy suspicion? (2) *Exaggerating*. "This . . . that teacheth all men every where . . ." (v. 28). How the charges grew! One wonders if these were among the Jews which believed and were zealous for the Law (v. 20). Here is revealed the party spirit. (3) *Murderous*. "They went about to kill him" (v. 31). They first took the precaution to drag the apostle from the Temple. Murder a holy man, yes, but not in a holy place!

III. THE APOSTLE (Acts 21:26).

Since Paul was the focal center of the difficulty (so it seemed) he agreed to their proposal. Although he was above party spirit, the authority in the church had ruled and Paul would comply. The consequences would be theirs, not his. See the results: No one profited, leadership erred and the compromise miscarried. The Jews used the matter to discredit Paul further and well-nigh took his life. Be sure that compromise with the unspiritual never succeeds. Rumor is never canceled by dignifying it with proof to the contrary. True character never needs occasion made for its vindication. Where were the Jerusalem elders while Paul was maltreated for doing "this that we say"? Grace can lift one above the factional party spirit of others. Paul yielded the nonessential. Some yield nothing—at no time, in no place, to anyone.

God's Protecting Providence

Paul was still in Jerusalem, his sermon (22:1-21) having ended with uproar and tumult (vv. 22, 23). Only his Roman citizenship saved him from a scourging. Almost killed because of the abortive compromise forced on him by Jerusalem leadership, forced to defend himself by his sermon in chapter 22, within a hair of being flogged, a night in custody amid uncertainty and foreboding as to the future—now he must face the hostile leaders of Jewry in the presence of a stern and exacting court.

I. THE TRIAL (Acts 23:1-10).

Paul's witness (v. 1) to conscientious living was considered an affront by Ananias. When he learned that he had rebuked the high priest he immediately apologized (v. 4). (1) *The division* (v. 6). Here were orthodoxy and liberalism teaming up against a true servant of God. Religion, like politics, makes strange bedfellows. However, bad men soon fall out with each other and their division is pointed up by Paul's (2) *Declaration* (v. 6). Truth always separates as it shines with a penetrating light on all that is false. (3) *Dissension* (v. 7). Paul himself suddenly became unimportant. Party spirit was the all-important thing. How little human nature changes through the years. Custodians of the truth, charged with the spiritual well-being of their fellows, convened in the interest of holy things—yet they "arose, and strove" (v. 10). What a commentary on these godless representatives of God!

II. THE TESTIMONY (Acts 23:11).

Again Paul spent the night in prison. (1) *Divine*. When "Paul should have been pulled in pieces . . . the night following the Lord stood by him" (vv. 10, 11). Presence, protection, preservation—all were included. What a conjunction this: God and the darkness! Glory in the gloom! Compensation indeed. (2) *Delight*. After the attempts to kill Paul (21:31; 22:22; 23:10) the Lord said, "Be of good cheer, Paul" (v. 11). The Lord knew the circumstances of His servant and what he needed. We, too, in times of crisis, may count on the Lord's "Be of good cheer." (3) *Direction* (v. 11). Paul's future was assured. Jerusalem was not the end; it was the thoroughfare to a larger ministry. (4) *Directive* (v. 11). Here was not only a place to go, it was also something to do. With Paul personal witness was no side issue or leisure time fill-in. It was his life work. Past faithfulness would be rewarded by new opportunities for loyal service.

III. THE TRIUMPH (Acts 23:12-24).

Wicked men do not give up easily (v. 12). The plotters were religious, supposedly good men. Deception (v. 15) was to pave the way for murder. (1) *The discovery*. Word of the plot reached the chief captain (v. 19). God is never at a loss to defeat the plans of evil. He is never taken unawares. (2) *The decision*. The conspiracy against Paul's life had the sanction of the Jewish authorities. Hence the plan to dispatch Paul to safety was prompt, energetic and well organized (vv. 23, 24). (3) *The deliverance* (v. 31). The Lord's promise was on the way to fulfillment. Deliverance was swift and sure. The protection of the soldiery stood the apostle in good stead.

THE GOSPEL OUTFRONS THE MISSIONARY

(Continued from page 8)

so difficult for them to continue to receive such intensive instruction to each subsequent baptismal group. They would need help from the new Christians themselves. To prepare teachers for this ministry, two long term "witness schools" were established, one for the Danis and one for the Uhundunis. Enrollment was restricted to thirty couples, and the responsibility for choosing them was in the hands of the people. Support for the students was assumed by the people who sent them.

After learning to read and write, students in these schools have advanced from simple Bible stories to studies in Acts, Old Testament, Bible biography, the Pastoral Epistles and the Thessalonians. Each week end they gain experience by teaching their people in the villages. In this way the complete Ilaga Valley population is being instructed regularly and systematically. Indeed, these men and women have been unusual instruments in transmitting the gospel. It is now not surprising to find someone from a distant village who can recount the Bible stories up through the life of David and can tell many of the miracles and teachings of Jesus. Not a few of them can accurately recite an astonishing number of Scripture verses.

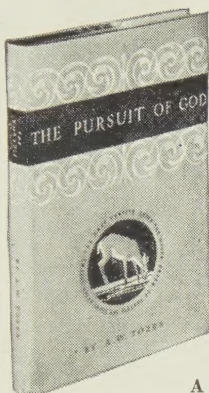
Advanced students in the witness schools have already begun giving regular training to others to prepare them to be helpers in the propagation of the gospel. At present fifty Dani believers are their pupils. Classes meet on Monday and Tuesday of each week. Wednesday through Sunday these helpers are expected to gather with the local believers in their respective villages and teach what they have learned. Enrollment in the secondary school is also restricted. A village of twenty residents or less may send only one couple. Larger villages are permitted to select and send more. The missionaries do not teach any classes at this school. It is entirely in the hands of Ilaga Christians.

A chapter of church history is being enacted in New Guinea's hinterland that calls for rejoicing and praise to God. Not only is the Holy Spirit bringing thousands of fierce

savages into the fold of the Good Shepherd, making them His lambs, but He is rapidly forming them into vigorous churches. The miracle of spontaneous expansion has spread the gospel among the tribes of the Ilaga Valley. Neighboring tribes also are being profoundly stirred. The

impetus for this movement is not dependent upon the missionaries. In self-effacing devotion they have travailed to bring to birth a living church. Christ is the Head and it is He who governs and sustains His Body composed of these latest trophies of His grace. ♦ ♦ ♦

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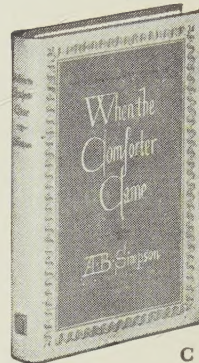
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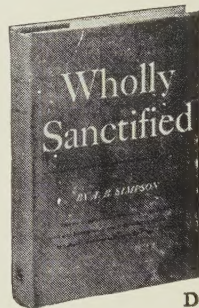
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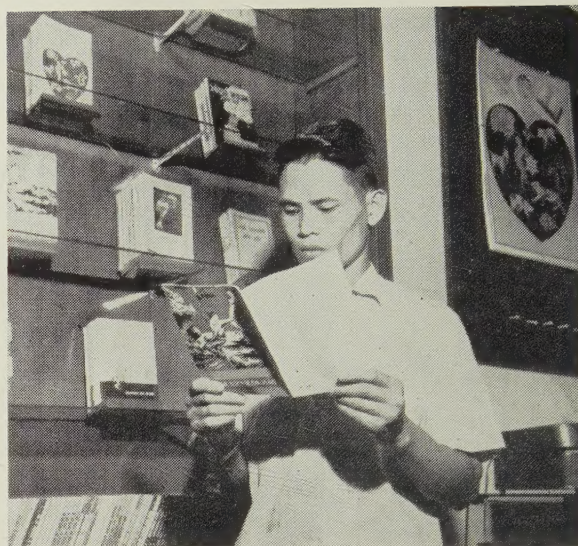
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In the provincial capital of *Hué* the church building is not easy to find. With the opening of a bookroom in the heart of the city the church has come to prominent notice. College students stop in the store on their way to and from classes. In the first month after the store was opened five students accepted Christ as Saviour. A class of twenty made up of students and government officials meets regularly for Bible study in a room at the back. People in from the country for a day of shopping are attracted by the playing of gospel music and brief sermons over the public-address system. A neatly

furnished office provides privacy for counseling or for closer examination of the books.

More than a year ago a bookroom was opened in the city of *Quang Tri* near the 17th parallel (northern boundary). Six months later there were one hundred converts in the area and today there is a new church.

The story of opening a bookstore in the southern college town of *Vinh Long* appears on page 13. One missionary writes, "It is our firm conviction that gospel reading rooms of this nature should be opened in every major center in Viet Nam. This is one method whereby we can reach every class of people. . . . Thanks be unto God, through your faithful giving and by the grace of our Saviour, this is being realized."

Another missionary expresses the urgency upon him for reaching more than a small minority of the people. Gospel bookstores are the answer. Through them opportunities for evangelism are opening in every direction.

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